

412 the lower stone. In the centre there is a pivot around which the upper stone rotates. The *sil* is essentially a grindstone but is used mostly to grind spices, and mix together ingredients on the mortar-and-pestle



Grindstone for *sil*

Fig. 6.

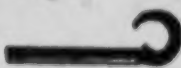


The *sil* - ground stone and roller

Fig. 7.

system. The *sil* has two parts: an oblong stone 18" x 12" the surface of which is roughened by being chipped; the roller, a piece of stone which is rounded and which is used something as a rolling pin, only the stone grinds and does not revolve.

An iron knife which is attached to a piece of wood and on which all the cutting of vegetables is done is usually found about the house. The user sits on the floor and cuts the vegetables or meat on the knife. In the process the knife is steadied by pressing the feet on the wooden attachment and thus both hands are free for work.



Vegetable Cutter

Fig. 8

A few baskets will always be found lying about the house. These also are not manufactured by Kols. They are used for transporting things to and from the bazaar, for gathering leaves, sticks and cow-dung for fuel or plaster. Vegetables and the like may be stored in them. The winnowing basket (*sups*) is always found near the granary. This is used to clean the grains and also has its work in certain magical ceremonies which will be described further on. A sort of broom made of bamboo and grass will be found somewhere about the place.



Woven Basket

Fig. 9

412 In one corner of the room is located the *chulha*. This is a low mud hearth with one or two fireplaces. The smoke goes into the room.

354 Here the meals for the family are cooked. Nearby are the cooking vessels and an iron spoon or two for stirring the food and some tongs for the fire. Somewhere will be found the large sun-dried mud urn in which the wheat or rice is stored. This is rat proof and is arranged so that it may be watched for termites which do much damage in villages. Some piles of fuel will be seen: dried cow-dung cakes or bits of wood which have been chopped by the men of the family.

535 right hand to make certain movements with the fingers similar to snapping. The accompanying pictures, show something of the nature of the movements described.¹ The singing, which on this particular occasion was at the time of the *ganna*, was said to be *gali* or abuse. 535 The women frequently started a song and sang two or three lines of the same, while the men remained silent except for their instruments. 533 Then the men would answer in two or three lines and the women remain silent, though frequently making movements with the hands, or turning. Finally they all sang together. The men would frequently stop all of a sudden while a woman sang a solo which sometimes came from one and sometimes from the other dancer.

532 ART AND WORKMANSHIP. Our study of the Kols was disappointing in the results it yielded in the field of art, for we found practically no evidence of Kol art. Nothing which they make or draw or paint seems to be characteristic of them alone, and there is little they do in imitation. They do not ordinarily decorate their houses differently from their Hindu neighbours. Occasionally the doorways have a picture representing a peacock, as indicated on plate XX. The peacock motif was also found on the urns where wheat was stored. Certain non-Kol houses, however, sometimes had the same symbol. [825] There is apparently no taboo connected with the peacock, and the work was said to be entirely decorative. At the *holi* season the walls of the house which face the courtyard are frequently decorated with various figures. Plate XXI gives an idea of how this is done, and the drawing on the wall contains representations of tigers, [562] peacocks, birds, sunflowers, men, flowers in a pot, and a house. It was said that women and boys do this work, never the men.

463 Kols seem to be deficient in handicrafts of any sort. They 285 never make baskets, wooden dishes, *dholaks*, beads nor ornaments; 301 they do no sewing, nor making of clothes nor embroidery work. The 322 mattress makers, the Kathariyas, come the nearest to having a handi- 294 craft, but it is not generally practised even by them. Most Kols will 296 mend clothes, if necessary, and this is mostly done by the men. There is the usual great need for handicrafts so sadly undeveloped in rural India. Occasionally they make their own beds and cots, and rope 283 for them is obtained from the stalks of rice called *bagai*. Such ropes 312 are also used for drawing water from the well. Sometimes they 324 fashion their own grinding mills from flattish stones by a chipping process. The children have no toys with which to play and none are constructed for them by their parents. Boys sometimes make a very 524 inferior type of bow and arrow with which to hunt birds. 857

¹ See plate XIX.